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THE MATERIAL AND TEXTUAL RECONSTRUCTION OF THE 1QH^A COL. 8 (+ FRAGM. 12)

Introduction

The first Scroll Hymns edition [1QH^a] by Eliezer Lipa Sukenik has been the basis of various translations into modern languages for a long time.¹ Although Józef Tadeusz Milik proposed that another reconstruction of the scroll should be made, it was not put into effect.² It was not until the end of the sixties when Jacob Licht admitted that after Professor Sukenik had died in 1952, he tried to combine the unidentified draft version of the fragments.³ Yet, Nahaman Avigad, who was then responsible for the publication of the scrolls insisted on the edition being finalized. At the end of the sixties (between 1958 and 1959) attempts were being made by Jean Carmignac to incorporate some the fragments [fragm. 15, 18 and 22] and the results of the research turned out to be useful later on reconstruction.⁴

It was Hartmut Stegemann who was the largest scale reconstruction 1QH^a author. The achievement had been made in his unpublished doctoral dissertation in 1962, and – with the assistance of Yigael Yadin – he continued his efforts also later.⁵ Apart from Stegemann small parts of Hodayot were dealt with by Emil Puech.⁶ The outcome of both examinations were similar. Stegemann had never stopped working upon the unclassified fragments. Hence the research has been regularly updated with new publications.

One should point out the Stegamann's research was, for the most part, a papyrological reconstruction and he never ventured to make a complete official Hodayot text edition [1QH^a].

Introductory Remarks

The Column 8 (according to Sukenik's edition col. 16) includes since the time of Licht edition fragment 13. That kind of text arrangement has been the basis of all

¹ Sukenik 1954.

² Schuller 1993, 605 ss.

³ Licht (1957) tried to take his results into account in his own Hodayot edition. For further details, see Stegemann 2000, 273.

⁴ Carmignac 158, 139–155; 1958–1959, 425–430.

⁵ Stegemann 2000, 273–274.

⁶ Puech 1988a, 38–55; 1988b, 59–88.

translations and comments available. Although the last corrections were made by Stegemann, it was Puech who incorporated fragment 12 into column 8. Yet, he did not identify the exact place in the column as for according to the line. It was Stegemann who ultimately made it.

An identification of the original *locus* fragment 12 in column 8 seems to be correct. It is confirmed by considerable physical decrease of the upperparts of the parchment in column 4–8. They were the outer part of coil scroll and got damaged relatively quickly. The preserved charts make it possible to locate only the upper right part of the column. One should also point out that the column 8 has no parallels Hodayot text from the columns.

All the translations hitherto existing have taken on a false variant of line numbering within the whole scroll. Generally, the first line which has been preserved intact in each column is marked as “1”. It causes many inconsistencies. For example, two or three columns which are in one body have different line numbering in the same horizontal arrangement. Hence the same numbering of both column 8 and the other ones in the Hymns Scroll [1QH^a].

Physical Description of Fragment 12

Fragment 12 belongs to the severely damaged group. It is oval and irregular in shape approximately 6×5 cm.⁷ Its relatively small area suffered from, among other things, hygroscopic changes, i.e. externals impact. Hence the dark brown color of the parchment. Its superficial damage is extensive. Still, it is possible to interpret letters and complete words in all seven lines.



Fragment 12 – Text

⁷ See facsimile: Sukenik 1954, 56; *Dead Sea Scrolls Electronic Reference Library*, (Non-Biblical Texts), Leiden 1999 (eds. E. Tov).

In my opinion Sukenik's interpretation is not quite precise, hence I try to do slight corrections. The line numbering only concerns to fragment 12.

1 [...] קדש [ב] ל יטה [ר] לא [ש]... ל...]

In Hodayot the particle lb sometimes occurs in verbal phrases in imperfect, e.g.:

– בל יבוא [1QH^a 14,28.35]

– בל ימושו [1QH^a 14,27]

The last letters in phrase יטה– have not been preserved but only as far as the root of the verb [root] טהר is concerned. In all likelihood, it is *qal imperfectum 3 pers. singularis*, as in the damaged place the restitution allows for only one letter. It is confirmed by the further context in the form of לאש *nota dativi*.

Further down the line only some letters are legible.

2 [...] עד עולם [...] יקום און ...]

Sukenik read this fragment as קור⁸ but the last letter is badly damaged. The preserved part does not graphically correspond to r but to early Herodian m finales. A longitudinal vertical line can be seen in front of ק, which indicates ו or י. It is likely that *imperfectum* form יקום is actually syntactic correlated with the noun און.

3 [...] ולהקדשו [כפי] כל מעש[יו] מל...]

The interpretation ולהקדשו *infinitivus absolutus hifil* is unquestionable. The net word is identified as כפי.⁹ In my opinion, the context that follows calls for a comparative particle, hence כפי. The identified כ shows a clear distinction concerning the typical characteristics of the horizontal upper line כ in 1QH^a.

The damaged letters are the ones in the preserved section מעש. The trace which has been preserved can be restored according to the context as plural מעשי with third person suffix.

4 [...] לם ורוח עורף קם לדממה...]

The expression עורף רוח has no analogy in non-biblical Qumran text and Hebrew Bible. In Dt 32,2 עורף serves to illustrate raindrops flowing down a rock. Sukenik read the last word partly as לדממה.¹⁰ In my interpretation it is a noun לדממה in *nota dativi*, which exactly correlates with the previous expression.

⁸ Sukenik 1954, 56.

⁹ Sukenik 1954, 56.

¹⁰ Sukenik 1954, 56.

5 ...[...][...]ש[...]

The verb *אין* in *hifil infinitivus* *להאזין* means “to prick up your eyes” or “to listen intently to something”. The beginning of the line points to the existence of two letters but the extent of the damage makes any identification impossible.

6 ...[...][...]נעוה משלה

Sukenik read only *וה*-but because of the subsequent context there is no doubt that it must be the noun *ורוה*, which is preceded by a conjunction *ו*. As far as the last word is concerned Sukenik suggests *מעיל*, but that is a incorrect reading¹¹. The *מ* letter is followed by a partly damaged *ש*. In Hodayot the expression *רוה נעוה* sometimes occurs with a predicate *משלה* [1QH^a 5,21], hence the reading *משלה* I put forward.

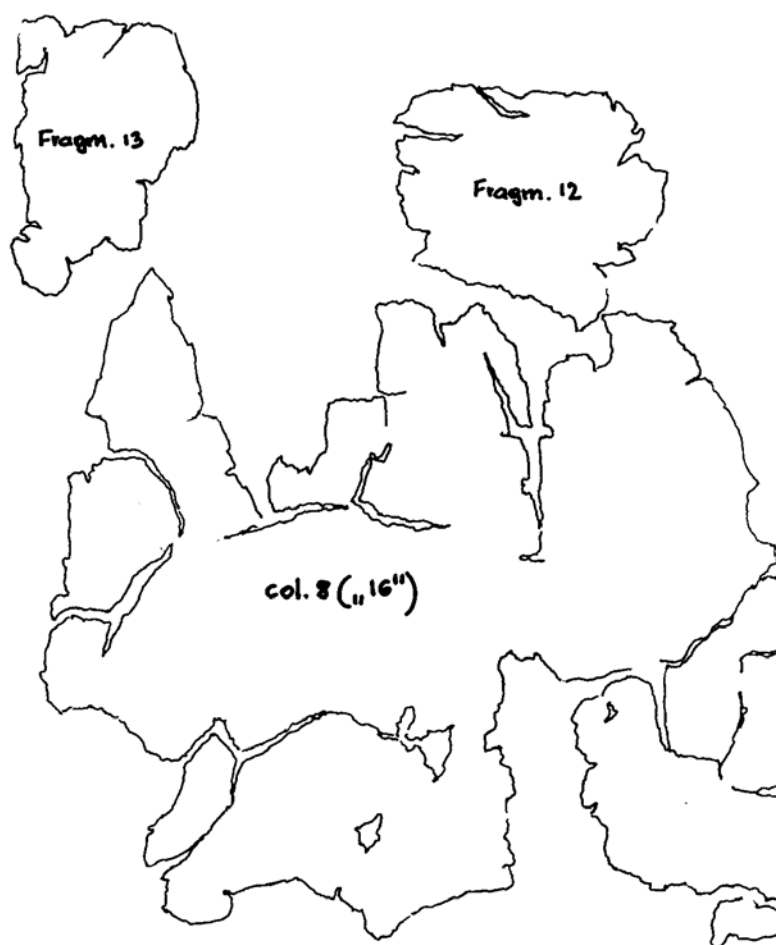
7 ...[...][...]מ[...]

Only one letter has been preserved intact. The line is almost completely damaged.

Column 8 – Reconstruction

The column shown below constitutes the compilation “col. 16” from Sukenik edition and fragment 12 and 13. In accordance with the proposition put forward by Stegemann, fragment 12 belongs to the upper right-hand side of the column and, according to the corrected numbering, corresponds with the lines 12–20. In the lines 12–16 it corresponds with the fragment 13 which belongs to the left part of the column.

¹¹ Sukenik 1954, 56.



¹² [...] ° כול ° [...] ו [...] ...
 ..שפדו] הביא במספר
 ..אמנ]תו בשמים ובאר[ץ]...

[...] ות ובידך משפט כול[ם]

[...] 1
 [...] 2
 [...] 3
 [...] 4
 [...] 5
 [...] 6
 [...] 7
 8
 9
 10
 11

¹² Lines 8–11 on fragm.13; lines 12–16 on fragm. 13 + 12.

12	...קדש בל יטה[ר] לא[ש]...ר ל ¹³[... םדך ומה יחשב ¹³ ועם
13	...עד עולם[... יקום אין]... ¹⁴	...ה[י]... ולא יעשה כול
14	...ולהקדשו[כפי] כל מעש[י]...מל[...]	...ול[עצת[ך] פקד את
15	...לם ורוח עורף קם לדמנ[ה]...	...[... עם ם
16	...להאזין קול נכבוד[... ש]	...[... אלי]
17	...ורוח נעוה משלה ¹⁵ ...	
18	...מ[...]	...[... ים]
19	ברוח קו[דשכ]ה ¹⁶[... ולא יזכ[ל]...
20	רוח קוד[שך]...מלוא[ש]מים[וה]ארץ[...]	...[כ]בורך מלוא[כ]ול...
21	ואדעה כי ברצו[נך]...באיש הרביתה[...]	...[... םד אמתך בכול]
22	ומעמד צדק אים ¹⁹ ...יה אשר הפקדחה בו פן ים ¹⁸[... ם ם כשול בכול מ]
23	בדעתי בכול אלה [א]מצ[א]ה מענה ²⁰ לשון ל[התנ]פל ולהת[...]	...[ע]ל פשעי ולבקש רוח
24	להתחזק ברוח קו[דשכה] ²¹ ולדבוק באמת ברי[תך] ול[עבר]ך באמת ולב שלם ולאחוב את[...]	
25	ברוך אתה אדוני יוצר ²² [הע]צה ור[ב] העלילתה אשר מעשיך הכול הנה הואלתה לעש[ות] ע[בר]ך	
26	ותחונני ברוח רחמיך וב[...] ²³ ור[ב] כבודך לך אתה הצדקה כי אתה עשית את כול א[ל]ה	
27	ובדעתי כי אתה רשמת[ה] רוח צדיק ואני בחרתי להבר כפי כרצו[נך] ונפש עבדך ת[עב]ה כול	
28	מעשה עולה ואדעה כי לא יצדק איש מבלעדיך ואחלה פניך ברוח נתת[בי] ²⁴ להשלים	
29	חס[ך]...עם עבדך [לעול]ם לשהרני ברוח קודשך ולהנישני ברצונך כנדול חסדיך[...]	
30	ע[מר]י ²⁶ ...[... ם [מעמד] רצ[ונך] אשר בח[ר]תה לאוהביך ולשומרי מ[צו]תך	
31	לפניך [לעו]לם[... אל] התערב ברוח עבדך [וב]כול מעש[י] ל...	
32	ועים ²⁷ ליס[... ואל יה[יה] לפניו כול נגע מכשול מחוקי בריתך כי[...]	
33	פ[ני]ך ואד[עה]...ורחום א[ר]ו[ך] א[פ]ים ו[ר]ב חסד ואמת ונושא פשע[...]	
34	ו[נחם] על[...] ²⁸ ושומ[רי] מ[צו]ת[ך]...וה[שבים] אליך באמונה ולב שלם[...]	
35	לעובדך[...] ²⁹ שוב בעי[ני]ך אל חשב[פני] עבדך[... ל...] בן אמת[ך]...	
36	...ה ואני על דבריך קרב[תי] ³⁰ ...	
38		
39		

¹³ Licht 1957, 239; [...][נחשבו; Sukenik 1954, 56; נחשבו.

¹⁴ Dupont-Sommer 1957, 112; ברצונך יהיו.

¹⁵ Lines 17–18 only fragm. 12.

¹⁶ García Martínez, E.J.C. Tigchelaar 1997, 156; קודשך; Dupont-Sommer 1957, 93.

¹⁷ García Martínez, E.J.C. Tigchelaar 1997, 156; Holm-Nielsen 1960, 234; קודשך; Licht 1957, 201;

ביא קודשך.

¹⁸ Licht 1957, 202; Dupont-Sommer 1957, 94; רצונכה.

¹⁹ Licht 1957, 202; אמתכה.

²⁰ Dupont-Sommer 1957, 94; אני מענה.

²¹ García Martínez, E.J.C. Tigchelaar 1997, 156; קודשך.

²² García Martínez, E.J.C. Tigchelaar 1997, 156; נדול; Licht 1957, 203; נוצר.

²³ Mansoor 1961, 186; יחוד; Licht 1957, 203; וביסוד; Dupont-Sommer 1957, 94; ובהוד.

²⁴ García Martínez 1997, 156; Licht 1957, 204; Mansoor 1961, 186; בי.

²⁵ García Martínez, E.J.C. Tigchelaar 1997, 156; Delcor 1962, 277; Mansoor 1961, 186; חסדיך.

²⁶ Licht 1957, 277; מרני.

²⁷ Licht 1957, 204; לשומרו מהוות רשעים לחזק בכול דרכיו.

²⁸ García Martínez, E.J.C. Tigchelaar 1997, 158; רעת אוהביך; Mansoor 1961, 187; עבדיך אוהביך.

²⁹ García Martínez, E.J.C. Tigchelaar 1997, 158; ולעשות; Dupont-Sommer 1957, 95; Mansoor 1961, 187;

ולעשות את הטוב.

³⁰ Holm-Nielsen 1960, 239; קראתי לך; Dupont-Sommer 1957, 96; קראתי לשמך; Licht 1957, 205; קרבתי.

Translation

1. [...]
2. [...]
3. [...]
4. [...]
5. [...]
6. [...]
7. [...]
8. ...] all [...]
9. [mouth] He lead into the number
10. his truth] in Haven and on the earth [...]
11. ...] in your hand is judgment of them all [...]
12. ...] Holy. He will not be purified by fire [...] your. And what will he think [...]
13. ...] for ever [...] and the strength will stand up [...] and he will not do the all [...]
14. ...] and you will consecrate him according to his deeds [...] and for you council you will appoint
15. and spirit is flowing [...] by blood [...] with [...]
16. ...] to hear a respected voice [...] my God [...]
17. ...] and spirit of perversity rules [...]
18. ...] [...]
19. ...] in your holy spirit [...] he cannot [...]
20. your holy spirit [...] fills up heaven and the earth [...] your glory fills up all [...]
21. I know that in your kindness [...] towards man you multiplied [...] your truth in all [...]
22. and the service of justice [...] which you put on him, lest [...]
23. Since I know all these I want to get possession a reply of tongue and [...] my offence [...] and to claim a spirit
24. to be strengthened by your holy spirit and to be adhered to the truth of your covenant and to serve you in truth, with undisturbed heart and to love [...]
25. Be blessed, Lord, forming intentions and mighty in works, all the acts are yours. Here you resolved to treat your serve
26. with kind and you had mercy to me by the spirit of you mercy. Your glory [...] To you belongs righteousness, because you made it all.
27. Since I understand that you recorded spirit of righteousness, I chose purity with accordance to your will, and soul of your servant will purify
28. all acts of iniquity. And I know there is no one besides you is just. I will appease your countenance by spirit you have given me to fulfill
29. your kindness on your servant forever, to purify with your holy spirit and to bring me by your will, according to your kindness [...] and to do
30. [...] with me [...] the authority of your will which you have chosen for them who love you and observe your commandments
31. in your presence forever [...] to unit with the spirit of your servant and his all deeds [...]
- 32 [...] and there is no misfortune which let him fall down because of regulation of your covenant and [...]

33. your face and I know [...] you are merciful and slow to anger and full of kindness and truth, who annihilate iniquity [...]
34. compassionate on [...] and keep your commandments [...] those who turn to you with faithfulness and a perfect heart [...]
35. to serve you [...] good in your eyes. Do not turn away your face from your servant [...] son of your truth [...]
36. [...] and me through your words I have come up [...]
37. [...]
38. [...]
39. [...].

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